



“There is Only One Question: How to Love This World”
A Collection of Reflections on Social Justice Praxis
by 8th Day Center for Justice

*"All the rivers run into the sea but the sea is not full;
To the place the streams come from, there they return again...
What has been will be again, what has been done will be done again."*
Ecclesiastes: 1:7, 9

July 2018

There is always something that feels incomplete in saying goodbye; a piece of us automatically moves forward on the assumption that, of course, we will be together again. This response is neither careless nor shallow; it is reflective of the deeper knowing we each hold that what connects us transcends time and space. What connects us rests in the eternal cosmic memory that holds the recipe for stars and the blueprint of the oceans; it is an antidote to the erasing tendencies of distance. This knowing that there need not be an end if we remain faithful to the memories created together, the lessons shared, the insights joyfully celebrated – this knowing connects one generation to the next, linking and loving, through the simple act of saying, "I remember when..."

This collection of reflections and essays gathers the best "loves and learnings" of 8th Day over the last forty- four years. We offer it as our incomplete goodbye, a gesture that gathers the best of what we have known while looking forward to say we will meet again even if only through the words and memories recorded on these pages. These ten essays share our history and closest held values. We offer them as a road map to the hearts and souls that fed the Center for over forty years. We thank our contributors: Erin Cox, Christopher Eagan, Matthew Johnson, Mary Ellen Madden, Diann Neu, our copy editor Sr. Terese Shinnars, BVM, and, of course, the staff of the Center.

Our title, "There is only one question: how to love this world", comes from the poetry of Mary Oliver and personifies best what 8th Day might be filed under in the vast archive of cosmic memory: Love. Our mission, our work, our most poignant hopes have been based in the knowledge that Love is Revolutionary. Love, freed from the superficiality of being the exclusive potency of private relationships, can take its rightful place as the radical force in our imagination that inspires us toward a new creation. Love is as much a Valentine as it is Tahrir Square. Love is as much inspiration as it is daily work. Love is as much heart as it is mind. Love is as much ours as yours.

Thank you for all of your love these past 44 years, and goodbye until we meet again...

JoAnne Bhati
Liz Deligio
Kathleen Desautels, SP

Mary Kay Flanigan, OSF
Jill Landrith
Joellen McCarthy, BVM

Dorothy Pagosa, SSJ-TOSF
Judith Plumb, OSF

Cover art by Molly Costello
Publication title from the poem "Spring" by Mary Oliver

The History and Evolution of the 8th Day Center for Justice

By Dorothy Pagosa, SSJ-TOSF

In the Beginning

The history of 8th Day Center for Justice was greatly influenced by the teachings that came from the Second Vatican Council (1962-65). The time that followed the Council created a seismic change in how the institutional Church and congregations of religious women viewed their position and responsibilities in the world. No longer were they merely “in the world, but not of the world.” Catholic social justice teachings became the hallmark for guiding a community’s future.

In the years following the second Council, the Vatican mandated each religious congregation of women worldwide to hold a General Chapter of the sisters with instructions to do self-assessments of their rule and update customs and ministries in light of what it meant to be “in the world.” One wonders in retrospect if the Vatican had any idea how quickly and seriously sisters’ communities’ would take this mandate for change.

This shift birthed the Urban Apostolate of Sisters which was formed and supported by the Chicago Archdiocese in the late 1960’s. Sisters responded by ministering in the city to provide services, education, and advocacy for those made poor because of the growing economic inequalities in society. Many left the traditional ministry of grade and high school teaching to do this work.

When Cardinal Cody ended the funding for this endeavor in the fall of 1973, Srs. Terri Grasso, SP, and Mary Sullivan, RSM, along with other sisters who were active in the Urban Apostolate ministries, responded to the crisis by organizing a meeting with the justice promoters and the leadership of the large religious congregations in the city. A proposal at the gathering asked those assembled to have their communities consider funding an office of Peace and Justice. Six religious communities of women and men decided to join together for this new venture, and 8th Day Center for Justice was born in September of 1974.

The original staff included: Betty Barrett, RSM; Joann Crowley, BVM; Chuck Dahm, OP; Dorothy Gartland, SP; and Beth Wagner, IHM. 44 years after the opening of the Center, 34 communities had become part of it.

The name “8th Day” was chosen from a phrase in St. Augustine’s *City of God* in which he wrote that “we are in the 8th Day and creation will not be complete until justice rules the land.” The justice issues taken up by the Center over the years were influenced by the Church’s teachings of the social gospels, the emerging studies in Liberation Theology, and Feminist scholarship. Through it all, 8th Day’s values of consensual decision-making, mutuality, cooperation, and nonviolence became hallmarks of the Center’s efforts throughout its 44 years.

Reading the “signs of the times,” a line taken from Matthew’s Gospel (Mt.16:3), was an often-used phrase during those post-Vatican II days. It guided the staff in its mode of operation within the

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Center, in choosing partners, and in selecting its issue work. “Jesus said: ‘Today it will be ‘stormy, for the sky is red and overcast.’ You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.”

Early Days and Economics

8th Day’s response to the “signs” of injustices over the years expanded the staff’s responses in light of the current political, social/cultural, and economic realities of the times. In the beginning days, they included responding to the famine in Africa decimating that continent and the cuts in the U.S. agricultural budget, which led the staff to address hunger issues as its first efforts. The staff organized the Food Stamp Hotline, and as part of their resistance efforts, sued the Department of Agriculture for their lack of promotion of food stamps. Following this, the staff initiated the Food Justice Program and co-founded the Community Emergency Shelter Organization (CESO) to help address the needs of the growing homeless population in Chicago.



Reaganomics and the whole theory of trickle-down economics drew 8th Day into the struggle for welfare reform in keeping with the justice call of “preferential option for the poor.” 8th Day responded by working with Homeless on the Move for Equality (HOME), which began when homeless people wanted to advocate on their own behalf and called for assistance. 8th Day provided support

and friendship for persons most affected by the cuts while homeless activists provided the stories of their lived reality to challenge legislators to do what is just and right.

At this same time, the staff expanded its economic and human rights efforts by connecting with the Interfaith Center for Corporate Responsibility (ICCR), which was involved with the Anti-apartheid movement that promoted the boycott of the Krugerrand, South Africa’s currency. In the early ‘80s both ICCR and the staff recognized the human rights violations of the Coca-Cola Corporation in Guatemala, which led to organizing a campaign to raise awareness of the problem. The staff organized its first delegation to meet with Coke workers, which led to various strategies to educate and advocate with Coca-Cola management. The visit to 8th Day by Coca-Cola’s CEO to discuss the problem solidified the partnership with ICCR.

Based in Learning

Educational efforts for our congregational members and friends of the Center expanded as the years progressed: monthly mailings included the Legislative Action Service (LAS) highlighting economic policies and a human rights analysis piece we called FOCUS. Additionally, staff published a quarterly journal first entitled the *8th Day Report*, later renamed *Centerings*. 8th

Day's staff believed it was important to offer readers an analysis of emerging issues from the perspective of 8th Day's values.

Other educational endeavors included: an annual Urban Plunge for our congregational members who visited with local organizing groups on a variety of justice issues; organized Constituency Days, an educational program on human rights and/or economic issues; on the 50th anniversary of the encyclical, planned a national conference to honor *Rerum Novarum*; co-hosted an encuentro with our Colombian partner, *Justicia y Paz* – an educational gathering with Latin America compatriots to deepen our economic and political analysis. Lastly, educating by doing social analysis processes and/or preparing groups in preparation to do a nonviolent direct action became a constant call with our congregation members, college students, labor unions, or parish groups.

Added to these examples of educational happenings was the planning and organizing for 38 years of the Good Friday Walk for Justice, a modern day Way of the Cross. Each Good Friday, come rain or shine, the Walk wound its way through Chicago's Loop, stopping at large plazas for each station prayer. Each year, staff would choose various coalition partners to present a prayer revealing today's sufferings, resistance, and hope of those most affected by injustices.

Being Present to Peace

The anti-war/peace movement throughout the years was a seminal focus for 8th Day's efforts. There were civil wars in Central America and Haiti in the '80s and early '90s (funded in large part with U.S. tax dollars), and in later years, U.S. wars in Iraq, Afghanistan, Colombia, and Palestine. The Center responded to the crises with partners such as the American Friends Service Committee (AFSC), Voices for Creative Nonviolence (VCNV), Ethics Commission in Colombia, and the Religious Task Force on Central America (RTFCA) in D.C., to name just a few.

During this period of history, 8th Day joined with AFSC to found the Central American Task Force in C.A. (CATFCA) whose mission was to educate, organize, and advocate for refugees coming from El Salvador and Guatemala in hope of receiving asylum in the U.S. Given U.S. political involvement and military monies aiding and abetting these civil wars, North American peace activists responded. It was during this time that the sanctuary movement in the U.S. became a priority. 8th Day joined with CATFCA in educational projects and assisted local churches in providing "sanctuary" for those asylum-seekers fleeing the violence in those countries.

The massacres of the *El Mozote* community in El Salvador and the murders of Archbishop Oscar Romero and the four churchwomen in El Salvador in 1980 were wake-up calls to U.S. anti-war



activists. However, it was the 1989 murders of the six Jesuits, their housekeeper, and her daughter that prompted 8th Day staff to join with its longtime friend, Roy Bourgeois, MM, and other peace activists who founded the School of the Americas Watch (SOAW) movement. The yearly protest at the gates of Ft. Benning, GA, where the military from Latin America came to be trained at the U.S. military School of the Americas drew thousands of young and old including many members



of 8th Day's religious congregation members. For more than 25 years, staff members were among those who crossed the line, facilitated the PeaceKeeper training efforts for the yearly gathering, and supported the growth of the movement.

Given the Center's collaborative model of operating and weekly social analysis built into the schedule, it was not unusual for the Center's staff to shift its work

priorities. This happened in the September before the Persian Gulf War in 1994, and during the days and months that followed the September 11, 2001, Twin Towers tragedy. Whether it was responding to the request of the Palestinian Muslim community to provide support and security at their mosque on the southside of Chicago or joining with other peace activists at a press conference on September 12, 2001, 8th Day responded. 8th Day's statement mourned the deaths of those in New York's Twin Towers, but also called on the U.S. government to examine its own political and military policies that brought such hatred to the U.S. The following Tuesday morning at 8:00am, the same time as the tragedy, we began a public silent vigil calling for peace with justice worldwide. This simple act of resistance calling for political and economic justice continued every week for 17 years.

Justice in the Church

History tells us that those most affected by human rights violations, wars, and abuse in both Church and society are women and children. It is no surprise 8th Day's history of addressing women's issues in both Church and Society began in the early 1970s and continued as part of 8th Day's Women in Church and Society Committee. In its early years, 8th Day held one of the first organizing efforts of the Women's Ordination Conference, worked with other partners in efforts to pass the Equal Rights Amendment in Illinois, and published the first *Cleaning Up Sexist Language* booklet.

Selling out the first 3 printings of this early edition encouraged the staff to revise and re-write new editions, re-naming it *Creating Just Language*. The newer edition was expanded to include other biased language issues. Literally tens of thousands of these booklets have been sold over the 44 year history of the Center.

Living As A Welcoming Community

Over the years, the spirit of being a welcoming community encouraged 8th Day Staff to share both its resources and office space with various groups. These included Network (the Catholic Lobby for Social Justice), Bread for the World, INFACT (that was organizing the Nestle Boycott), Community Center for (Police) Torture Victims and their Family Members, and Corporate Accountability Lab (CAL). Each group who has shared office and community life with the Center has been a gift.

As years passed, religious congregations were no longer able to provide their own members to be on staff so they hired lay women and men to be their justice promoter as staff at the Center. In addition, the Center welcomed interns and volunteers from Catholic Theological Union (CTU), Loyola's Magis program, DePaul University, and Dominican University. For each one who joined the Center, Staff provided individual mentoring into the social analysis tools 8th Day developed over the years and welcomed them into the community culture that is at the heart of the Center's spiritual life.

As part of this community spirit that has been a tradition at the Center, staff member Rosemary Meyer, BVM, made a banner that hangs in 8th Day's lunch room and captures the heart of the Center. With its 70s green and orange felt lettering, it reads: "When all else fails, throw a party." And in honor of that spirit, 8th Day planned its final party on August 18, 2018 (8/18/18) as a celebration of 44 years of justice-making. Having hope in the struggle is what 8th Day wishes to all who will continue its mission and legacy in the years ahead.



May It Be So.

Longing For Justice: Eco-Feminism

By Diann L. Neu

The founders of 8th Day wanted the Center to seek justice in the world and model justice in its work. To this end they designed the Center as a flat model, with no Executive Director, borrowing from feminist principles that elevated lived experience, made wisdom common and not the outcome of expertise, and shared power equally. The founding members were influenced by liberation theology and the burgeoning feminism(s) of the day. This early hope seeded in the heart of the Center a strong commitment to liberatory and feminist praxis that, while changing over time, can most accurately be described as eco-feminist.

Eco-feminist Justice Defined

The ecofeminist paradigm evolved out of women's experiences and has been influential to Catholic religious concepts of justice, in particular for religious communities.

Changing the way our lives looked took many forms: challenging patriarchy, language, church, biblical and liturgical texts, God, Trinity, ethics, and religious documents.

French feminist Francoise d'Eaubonne coined the term ecofeminism in 1974 and stated that patriarchy is the source of the exploitation of women and the destruction of nature. She envisioned a planet that was "green again for all" and argued that only women could bring about such an ecological revolution.

Rosemary Radford Ruether, U.S. Catholic feminist theologian, in her early work *New Woman, New Earth* linked closely the liberation of women from sexism with the renewal of creation. In her later work, *Gaia and God*, she focused on a harmonious union of women and nature. She writes: "an ecofeminist spirituality needs to be built on three premises: the transience of selves, the living interdependency of all things, and the value of the personal in communion."

Dolores Williams, U.S. womanist theologian, connected abuse of nature with racist violence against African American women during slavery. In an essay, "Sin, Nature, and Black Women's Bodies," she observes: "Breaking the spirit of nature today through rape and violence done to Earth, and breaking the spirit of nineteenth-century slave women through rape and violence, constitute crimes against nature and against the human spirit."

Ivone Gebara, a Brazilian Catholic Sister and one of Latin America's leading theologians, posed key questions about feminism and ecology in *Longing for Running Water: Ecofeminism and Liberation*. "The first questions we need to ask ourselves are: In what ways do the feminist and ecological issues change our understanding of our own reality? Are they merely new topics to be reflected on and integrated into our traditional ways of thinking, or will dealing with them lead us to work at modifying the very models we use to think about the world?"

Religious communities and progressive Catholic circles began embracing eco-feminist theology and its core values in the 1970's and continue to do so today. 8th Day and its many progressive Catholic partners saw the need to change the way we sustain our lives. Changing the way our lives looked took many forms: challenging patriarchy, language, church, biblical and liturgical

texts, God, Trinity, ethics, and religious documents. 8th Day worked with many partners to modify the very models we use to think about church and the universe story.

Carrying on the Legacy

8th Day Center for Justice passes on a legacy of eco-feminist justice. The 2016 *Feminist Platform* was the result of 40 years of promoting women's rights as human rights in both society and church: writing and performing "The Conscience Monologues", a play that lifts up women's voices on feminist justice issues; publishing *Cleaning Up Sexist Language* in the 1970s and its subsequent three revisions entitled, *Creating Just Language*, which focus on inclusive language; developing the Faithful Dissent in the Church educational process in the late 1990s; participating in the 4th World Conference on Women in Beijing, China in 1995, resulting in the Beijing Platform of Action for women's rights; joining with Women-Church Convergence, Women's Ordination Conference (WOC), Women's Alliance for Theology, Ethics and Ritual (WATER), Women Against War, and others committed to addressing patriarchy in all its forms.

8th Day and religious congregations were never alone in embracing this paradigm. Indeed, 8th Day and religious congregations learned from the radical work of partners around the globe who through tenacious creativity exemplified time and again the radical possibilities of eco-feminism.

We are indebted to and encouraged by: The Chipko Movement, India. Rural villagers, particularly poor women in the hills of northern

India, organize to resist the destruction of forests that causes ecological imbalance. They hug trees, literally putting their bodies between the trees and the loggers to stop their being cut down for timber. The women see the link between their victimization and the stripping of mountain slopes. The Chipko women carry out eco-feminist justice.

The Green Belt Movement, Kenya. After linking the problems with the Kenyan economy and society to deforestation, Wangari Maathai (1940-2011) founded this movement in 1977. Women at the grassroots level plant trees to produce sustainable wood for fuel and to combat soil erosion. To date 900,000 women have planted more than 5,000 registered tree nurseries across Kenya. This action reclaims women's power by planting self-confidence and pride as well as trees. Wangari earned the Nobel Peace Prize in 2004 for furthering the cause of the environment, women's empowerment, and human rights. The Green Belt women carry out eco-feminist justice.



National Council of Popular and Indigenous Organizations of Honduras (COPINH). Berta Cáceres, Honduran environmental activist and indigenous leader, dedicated her life to working for the rights of indigenous Lenca people. She cofounded and coordinated COPINH, which fights against the internationally funded Agua Zerca hydroelectric dam project because the project would hurt the environment, violate Lenca land rights, and cut off their water supplies. On March 3, 2016, Berta was assassinated in her home as a direct result of her peaceful environmental and indigenous activism. Indigenous people carry out eco-feminist justice.

The Green Sisters, United States and Canada. Catholic Sisters are re-visioning religious life in light of urgent ecological concerns. Beginning with their own faith practices and communal lands, they are creating community-supported organic gardens, recycling and composting, building hermitages from renewable materials, heating with solar panels, retrofitting buildings with sustainable technologies, driving hybrid vehicles, creating eco-feminist liturgies and ceremonial spaces, establishing Earth Literacy centers, adopting environmentally sustainable lifestyles, turning their properties into land trusts with wildlife sanctuaries, engaging in corporate and political activism on behalf of creation, and choosing green burials.

These communities, among many others, inspire and connect with 8th Day's legacy: Dominican Permaculture Site, Adrian MI; Genesis Farm, Blairstown NJ; Loretto Community EarthLinks, Denver CO; IHM Motherhouse Eco-Village Project, Monroe MI; Providence White Violet Center for Eco-Justice, St. Mary-of-the-Woods IN; Eco-justice Center, Racine WI. The Green Sisters carry out eco-feminist justice.

Justice requires that we be willing to risk the very ground beneath our feet. It demands that we not shy away from examining our most beloved teachings, assumptions, or traditions for failing, bias, and exclusion. It invites us toward emergence, allowing what is no longer needed to fall away, as newer and needed visions replace old ones. Eco-feminism has been a guide through the processes of emergence for the Center. Ecofeminism was the star on the horizon by which we could steer through the unknown waters of co-creating a new world.



Signs of the Times

By Christopher Eagan

It was not long after the beginning of my internship at 8th Day Center for Justice that I witnessed and participated in Catholic Social Teaching (CST). One fixture and recurring aspect of CST was the belief in the signs of the times. During my tenure at 8th Day, I was honored to learn how to practice this critical tenet.

In my early practice, the phrase signs of the times was interchangeable with its secular synonym current events. As a topic like the migration crisis would begin to dominate newspapers headlines, it would also become a fixture of signs of the times conversations. Looking back, it is easy to recall my confusion in distinguishing between signs of the times and the news. Current events often stir up the desire to ask questions and seek answers which on the surface mirror the general outline of the signs of the times practice. But this semblance of uniformity underrepresents a critical layer within the signs of the times practice--that of solemn listening. Only later would I come to see that the signs of the times approach could take a current event like the migrant crisis and expand my understanding. For example, I would begin to witness the migration crisis as an invitation to learn from those who were most impacted, centering their knowledge and agency while recognizing that faith indeed imbues social and political responsibility.



An additional layer embedded in the signs of the times approach is the CST on conscience; conscience is a trusting

reverence of the moral compass embedded in each person. It recognizes that each person holds a piece of truth. Conscience is a topic that will always be challenging to fully comprehend; that is perhaps one of its greatest gifts as it continuously calls us to deeper levels of understanding and relationship. Honoring and recognizing someone's conscience is rooted in the Judaeo-Christian belief that each of us is made in the image and likeness of God. While there is an immediate beauty that resonates from that idea, there is also a corresponding concern about abuses that too often can be done in the name of conscience and faith. Here again the signs of the times practice is crucial in the formation of conscience for two reasons. It grounds the formation of conscience in a necessary communal framework that enriches growth within the discipline of deep dialogs and the willingness to be transformed by the struggles, passion, and insights of another. Additionally, it makes space for challenging the popular social dichotomy that claims emotions and reason, both elements of conscience formation, are separate or even contradictory.

Where else does one learn that wisdom is not simply a dense scaffold of knowledge but an integration of feelings, community, and reason all in harmony? This kind of deeply woven

interconnectivity of concepts is a rich tradition at 8th Day. I was taught that the very act of participating in sign of the times conversations helped feed and form my conscience. Even now there is something empowering in thinking about that process. The signs of the times was an approach that recognized everyone has a seat at the table, which has become so rare.

In an era where truth is up for debate, the signs of the times approach is one of many especially useful legacies of 8th Day. We find ourselves in a strange situation, wherein information has never been more bountiful, and yet our collective wisdom is struggling to keep pace. And while signs of the times has never been prescriptive, it does offer practices like solemn listening, which in partnership with others can lead to solutions. While I often have found myself lacking in answers, it is rare that solemn listening has not felt like a step in the right direction.



The signs of the times approach is an embrace of the complexity and interconnectivity of us both as individuals and as members of a community. I am forever indebted for that lesson and am commissioned to share the grace of the signs of the times practice. The very name of 8th Day springs forth from the seven-day creation story and St. Augustine's suggestion

that we become stewards and co-creators. This speaks to the idea that 8th Day's origin goes back much further than forty years. Instead, 8th Day tapped into a long tradition that believes deeply in the sacredness of all creation which has no real beginning or end. In this way, 8th Day is not closing but simply reconstituting itself into another form--one that fits these signs of the times. Everywhere that folks gather for signs of the times, 8th Day is there. I was steeped in the blessings of being both guest and host in this tradition and I am the better for it.

Our Most Powerful Weapon: Education

By Sr. Kathleen Desautels, SP

“Education is the most powerful weapon which you can use to change the world.” -Nelson Mandela

From its early beginnings, 8th Day Center has prioritized education as a primary strategy in organizing. It is understood, not just as complementary to the justice work of advocacy or direct action, but as a constitutive element of 8th Day’s mission. This is no surprise to those who remember that the Center was founded and is primarily supported by many religious congregations whose main mission is in the field of education.

The aim of the Center’s educational processes and publications is always to leave participants with a desire to become more intellectually curious, to nurture a desire for deeper understanding of an issue, and provide the means of encouraging the practice of probing with others the power questions that begin to address the root cause of an injustice:

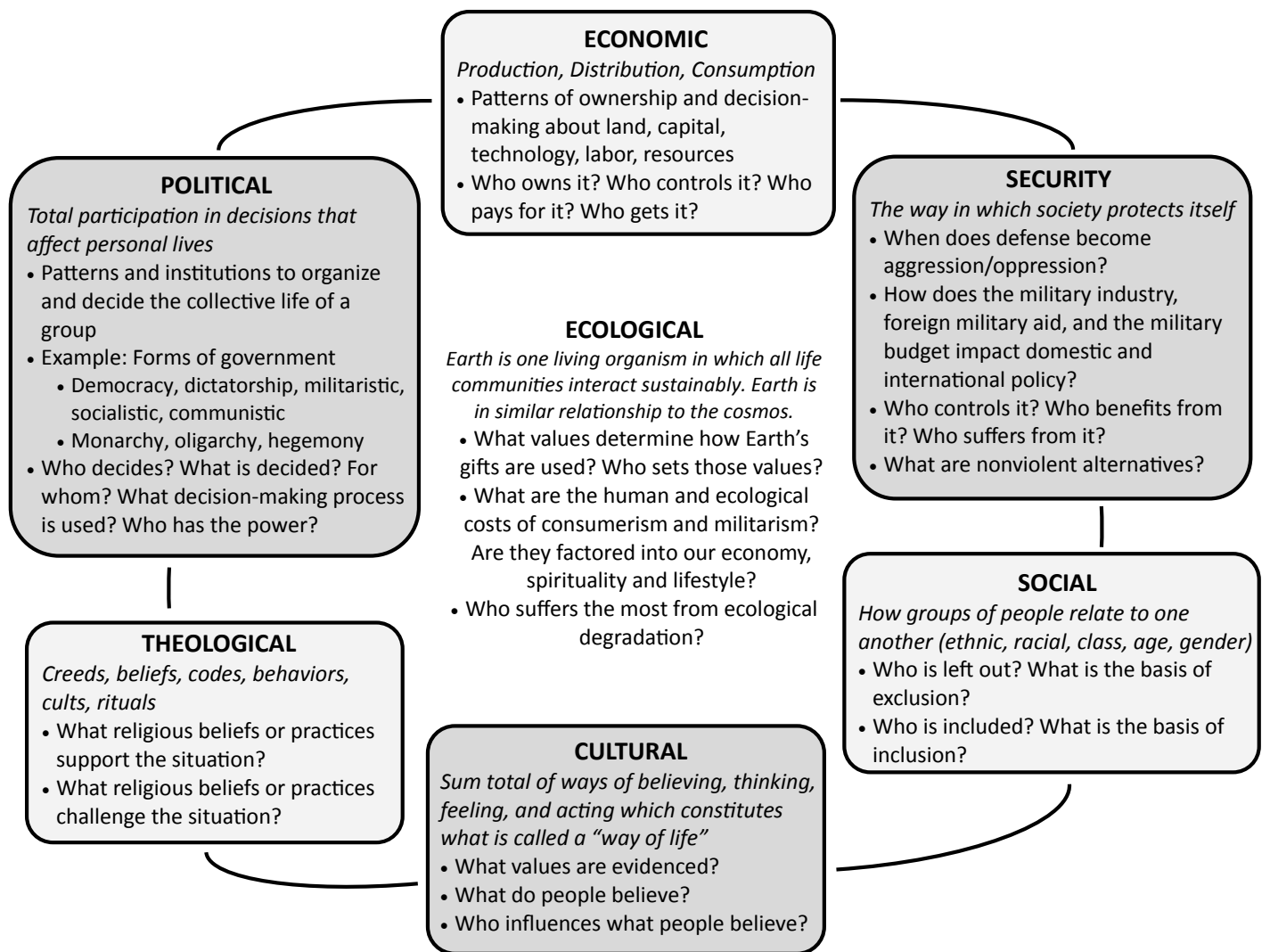
- Who decides? Who has the power?
- Who benefits from the decision? Who are the winners?
- Who loses? Who bears the burden?
- What values are being exhibited in the decision-making process?

As James Thurber writes: “It’s better to know some of the questions than all the answers.” It was the aim of whatever the educational process or medium 8th Day produced to recognize the importance of being system thinkers in order to be system changers in life.

To this end, 8th Day engaged several tools to help the Center live out its educational mission. Throughout the years these included: planning and organizing day-long or week-long social analysis processes to bring the group to action; leading nonviolent peacemaking trainings; writing and publishing the Center’s quarterly, *Centerings*; publishing the many ideations of the *Creating Just Language* booklet; creating the *Conscience Monologues* theatrical production; and publishing before the 2016 election the *Feminist Platform* booklet. Whatever the medium used by the Center, the primary goal of each was to deepen the reader’s or participant’s understanding of the power paradigms causing systemic injustices both in society and in the church and to create appropriate actions of engagement.



8th Day believes the key to a successful social justice process is to do it with others and with a common purpose. Given all the social, economic, political problems of any age, true change comes when ordinary people come together with others to share their experiences, their hunches, and even outrage, to unpack the truth. In the wisdom of Alice Hoffman, “Once you know some things, you can’t un-know them. It is a burden that can never be given away.” For 8th Day, the social analysis process is a way of deepening one’s understanding in order to develop next steps to bring them to action.



The components of 8th Day's Social Analysis Process include what many people of faith and/or good will already do in their daily life. However, this time each participant is asked to explore with new intention and with other truth-seekers in order to live life more deliberately, more truthfully.

Using the image of a spiral demonstrates that social analysis is a dynamic process. The cycle of experiencing, listening, thinking, examining and exploring actions repeats itself in life. We are asked to honor our own personal experiences with the issue being addressed; followed by listening to stories of the community of those most affected by the injustice; doing the social analysis - unpacking the intersectionality of issues involved in the social/economic/political/cultural systems responsible for the injustices; examining values from one's theological and/or life-giving traditions; and, lastly, exploring effective actions - what can I/we begin doing? Stop doing? Continue to do with new intention to address this injustice? We are reminded if we don't act on what we've come to know, we haven't been paying attention.

As the spiral of learning suggests, the cycle of honoring, listening, studying, examining and exploring avenues of actions becomes a life-long exercise which deepens our commitment to live justly each time we repeat the process.

More than two decades ago, Amata Miller, IHM, an economist, gave a lecture in which she

outlined what it means to be an agent of systemic change. She quoted progressive economist Gar Alperovitz when he suggested that, "...in the West revolution is unlikely. Reform of the current system, though necessary to reduce human suffering and environmental damage, is not enough. What is needed is reconstruction to a new vision – the difficult path of slowly building new ways, and as these gather force, adding to them both [reform and reconstruction] institutionally through political demands to new institutional goals."

Amata went on to suggest this kind of transformation of society needs sustained multifaceted actions rooted in the values of that vision. She outlined seven roles that are essential for systemic change. In brief they include:

1. Some must study, research and teach the elements of the new vision, doing the social analysis and building the case for change...
2. Some must build the value base, the spirituality for the vision – developing new attitudes, new preferences, the affect around new values of community, equality, equity, co-responsibility, helping develop social conscience among people such as poets, storytellers, musicians, artists, preachers, video producers...
3. All must choose individual and corporate lifestyles consistent with a world in which all people have the opportunity to live in dignity, and in which we live in harmony with the natural world.
4. Some must create the alternative patterns and institutions that embody the new vision, i.e., creating alternative investment and supporting cooperatives...
5. All must work to transform existing institutions from within according to the new values, i.e., schools, parishes, universities...
6. Some must develop strategies and organize to work for political change, and all of us must participate as active citizens, i.e., join an Indivisible group, Black Lives Matter, SOAWatch
7. All of us must stand in nonviolent opposition to injustices through boycotts, actions of nonviolent civil disobedience; opposing nuclear weapons, war and a military budget at the expense of money for fair housing, public education, fair wages...etc.

Amata concludes that no one of these actions is sufficient; all are necessary for transformational social change. To paraphrase Mother Theodore Guerin, foundress of the Sisters of Providence and an educator, who said to her sisters over 175 years ago: "We're not called to do all the good necessary, but we can do some things."

In 8th Day's educational efforts of designing social analysis processes, leading nonviolence training, or creating educational publications, the primary goal was always to deepen the participant's understanding of the power paradigms causing the systemic injustices. Once these are understood, the possibilities for ways to become part of the solution in transformation of society will be there for us. Indeed, as Nelson Mandela once said: "Education is the most powerful weapon which you can use to change the world."

May It Be So.

Consensus Decision-Making: Wisdom through Collective Imagination

By Mary Ellen Madden

The anchor of all my dreams is the collective wisdom of humankind as a whole. –Nelson Mandela

Without leaps of imagination or dreaming, we lose the excitement of possibilities. Dreaming, after all, is a form of planning. –Gloria Steinem

Since its beginnings in 1974, 8th Day has operated within a non-hierarchical, consensus-based structure to bring to fruition its mission of imagining the world anew by resisting structures of violence and power. Within the consensus model, each person's wisdom and experience is considered with equal measure as they work toward a collective decision or direction that most fully honors the integrity and mission of the group. Consensus serves to liberate each person from the constraints of individualism and allows them to enter into a process that unleashes the power of collective wisdom and imagination. This alternative structure was chosen by 8th Day's founding congregations who wanted the Center to model an inclusive, just structure that was opposite the top-down, exploitive systems that they wished to dismantle through their work.

Consensus serves to liberate each person from the constraints of individualism and allows them to enter into a process that unleashes the power of collective wisdom and imagination.

Collaborative Leadership

When people hear about it for the first time, the consensus model can often invoke questions and even bewilderment. It's difficult for us to rewrite the generations-long narrative that we have been conditioned to believe within mainstream society, the narrative that the most effective way for groups to operate is for there to be a clear leader who steers the group and has the last word when it comes to decisions. It's challenging for us to understand how an organization can function without any one person or persons in charge.

The truth of the matter is that consensus requires a highly-organized (though flexible) structure wherein each group member is willing to both practice self-discipline and hold other group members

accountable. In this way, everyone participating is being called to leadership. An agenda is created ahead of time with input from all; facilitators, listeners, and note-takers are assigned on a rotating basis; and everyone comes to the group with a sense of responsibility to act out of integrity and honesty, in the best interest of the organization and its mission. These expectations call each person to leadership in different ways that both enhance her strengths and create space for growth. When operating at its full potential, the consensus model empowers and creates space, while traditional structures often constrain, inhibiting people from reaching their full potential.

Communication & Relationship

8th Day's structure requires a radical reframing of how work is accomplished, how decisions are made, and – perhaps most importantly – how each of us comes to the table. Active listening is critical to consensus decision-making. The individualistic nature of society means that we often come to conversations – at home, at work, in relationships – with an opinion in mind that

we want to make sure comes across. Consensus requires that we not only suspend this way of operating in meetings, but in our every-day way of being in the world. When we are able to reframe in this way, we begin to understand that we are not the experts we once thought we were, but that the 'best decision' is reached when we are working collaboratively toward a goal that is much bigger than ourselves.

Consensus requires a tremendous amount of surrender and trust, which means that a strong sense of relationship and community is the lynchpin of the model. Trusting your fellow community members is not only essential



for decisions to be made at a meeting, but for the group to be productive and efficient in their work. Subsidiarity through committee work is the mechanism that keeps projects and initiatives moving forward. Not every decision can be made by the entire community, thus everyone trusts that committees throughout the organization have the best interest of the mission at heart and are using consensus on a smaller scale. And the larger community also trusts that when major decisions are being discussed at the committee level they will be brought to the larger group if a way forward is not clear.

Solidarity & Imagination

I must admit that, when I started working at 8th Day, I had some trouble adjusting to the consensus model. By the time I left six years later, it had become the aspect of 8th Day that taught me the most about myself and the work for justice. When every voice and every idea and every experience is considered, new movements and structures are set into motion that honor and value the dignity of all peoples, animals, earth, and the cosmos. When we allow ourselves not to hold tightly to our individuality and preconceived ideas– working instead to listen and coalesce the ideas of the whole – transformation and imagination take hold.

8th Day's founding congregations chose the consensus model not only because it reflected the values that they espoused, but because they had faith in the possibility of what such a radical model could unleash on the world. May all involved in the important work of 8th Day Center for Justice – all who sat in those circles of consensus over the last 44 years – understand the seeds that have been planted, the flowers and trees of which will continue to give life to this world for many generations to come.

Justice is What Love Looks Like in Public

By Mary Kay Flanigan, OSF

Public witness was a significant strategy of 8th Day's efforts to be "love in public." Such public actions were at the heart of the Center's justice efforts since its beginning 44 years ago. In collaboration with many of the Center's social justice partners, whether locally, nationally or internationally, we participated in public actions to challenge mainstream assumptions concerning the economic, political, environmental, or social/cultural problems facing the world.

History is replete with stories of people of good conscience who believed and participated in nonviolent direct actions or public witness to unjust laws. As the final prayer for the 2018 Good Friday Walk proclaimed, "This ancient story, the political killing of a beloved and radical teacher by religious and political authorities, has accompanied communities for over two thousand years. The ancient hope, that in death there is life, that in love there is eternity, and that in solidarity there is transformation has guided many and guided us to return each year ready to recommit to the work of justice, the work of community." Such a story impels us to continue to show our love in public.

Public witness took all manner of expressions that 8th Day Staff organized or joined over the years. There were marches in the streets of Chicago, New York, and Washington, D.C., nonviolent direct actions for just wages and fair labor practices, leafletting and planning protests during the build-up to the Iraq war, to name a few. Doing public actions was an important means of

8th Day's efforts to bring about a transformation of heart and mind in order that justice might reign.



A core and long-standing public witness of 8th Day staff and friends was the 17 year long weekly Tuesday morning Peace Vigil that began the week after the Twin Towers tragedy on 9/11/2001. The idea was conceived by the 8th Day Center staff who met the day after the catastrophe to express

their shock, their sorrow, and to pray for the victims. Following this, the staff spent time doing an informal social analysis in preparation for writing a statement that was to be read at a press conference later that day.

8th Day's statement read: "First, we mourned for the families of those who died in the Twin Towers tragedy. Secondly, we called on the U.S. government to examine its own foreign policies that lead to retaliatory actions by those peoples suffering as the result of these policies."

Following the press conference, the staff and other justice partners around the city planned to hold a silent vigil and leafletting of our statement the following Tuesday morning at the Federal Building at the same Chicago time (8a.m.-9a.m.) the tragedy happened in New York. What was planned for a one time only public witness quickly became a weekly presence for the next 17 years.

The faithful band of weekly vigilers stood with signs and passed out leaflets of alternative analysis from the mainstream media to those passing by on their way to work. The signs and leaflets prepared over the years called attention to various interconnecting issues of militarism, i.e., racism, sexism, heterosexism, or environmental devastation that continuously plague the nation and the world.

What good did it do?
What is the value of such a small public witness, one might ask? Perhaps it's the faithfulness of the community of staff and friends giving public witness to a nation in need of a transformation of the heart. In this witness there is the creation of a space that invites all those who pass by to consider a



different way of being in relationship to the overwhelming tragedy of war. A simple but profound invitation to all that it is possible to stop “walking by” the drastic violence of war, to become present to it in heart and mind, and in turn commit to ending it. It erases the illusion that we are isolated individuals responsible only for our own lives. It embodies a community-based resistance that understands we need one another in the struggle. Finally it shatters the cynical silencing of the suffering caused by war; it challenges the wide-spread indoctrination that peace is an impossibility. For 8th Day, in our commitment to be faithful in our witness, it manifests the promise in the words of Cornel West, “Justice is what Love Looks like in public.”

Embracing the Impossible: Praxis of Imagination

By Liz Deligio

Another world is not only possible, she is on her way. On a quiet day, I can hear her breathing.
-Arundhati Roy

Social justice requires a certain amount of grappling; grappling with the dingier corners of human actions and the harms they produce and reproduce in the world. In this grappling, examination of detail is a necessity to enable understanding what happened, who was responsible, and what is needed to be reparative. The vast atrocities of torture, war, poverty, sexual violence, racism becomes granular and is illustrated through devastatingly simple facts like the number of bullets in the body of a victim of police violence. The fact of the incident

(who, when and where) parallels a careful facing of pain, loss, outrage and confusion. This is the work of social justice, the labor of compassionate accompaniment, and the grist for the mills of potential transformation. Yet it often leads to the same question: How do you do such depressing work?

Imagination, as a praxis, at 8th Day was a central commitment to not knowing. It was a commitment to exploration, curiosity, and hope as necessary ingredients for the work of transforming social harms.

The question presumes that the end point of justice work is in the losses; what was taken away by the injustice is the most significant outcome. It assumes the work to address injustice relies more on what is missing than in the transformation of harms. There is a moral and emotional need to engage in a period of mourning, however, that does not end in intimate knowledge of the wound alone. Mourning ends as damage begins to transition to desire. Desire calls forth what

is needed to transform and requires the engagement of imagination. Imagination is the bridge between the loss and the transformation. It is the alchemical catalyst that allows anger to be a fuel instead of a stopping point. It shelters the heart as it strengthens and readies to believe in the future again. Imagination is a discipline, a sacred praxis, and a gift back to the world.

Discipline

Discipline may not be the first word that comes to mind when thinking of the praxis of imagination. Yet any praxis requires practice to instill a new skill. Imagination as a discipline is an invitation into the intimacy of a consistent, daily practice that recognizes that not all the answers are in knowledge alone. Through insight and inspiration something comes to us or even through us, erasing the wall that was previously blocking our view. We are gifted a momentary insight that lifts our awareness and knowledge to a different place. This change in view allows for a transformation of what was previously understood into new and snaking paths that reveal a way forward even after tragic loss. Imagination, as a praxis, at 8th Day was a central commitment to not knowing. It was a commitment to exploration, curiosity, and hope as necessary ingredients for the work of transforming social harms. All jobs require a certain set of disciplines, answering emails, organizing projects, etc. 8th Day added to the list imagining and the discipline required to keep clear a space in the psyche for such an unpredictable yet valued visitor.

Sacred Praxis

If discipline builds the space in the mind for imagination, engaging the imaginal as sacred praxis is entering the space and opening the self for inspiration. It honors the belief that our work is

not just an extension of egos; it is not just the rigors of an intellectual framework that examines all the facts and bases actions on those facts alone. Imagination as sacred re-centers the process of knowing to highlight inspiration, imagination, insight, and Ahas! Facts are important and provides us with a sturdy psychic structure to engage the world, but there is something different required when you are working with communities and attempting to address generations of harms, injustice and abuse of power. The knowledge that is inherent in the actions of social movements is not centered exclusively in what is known; it is also centered in what is yet to be known but is desired. It is this space in-between that imagination occupies and casts its light so that we may imagine another world. When social movements lack imagination, they tend to be less effective in transformation. The transformation of the world, in a sense, begins in the transformation of our understanding of what is possible, needed, and revolutionary. This is as much a leap of the heart as it of the mind. It requires a different path to knowing; an engagement of vision that also requires we believe in what may be named impossible, improbable, and even naïve. Imagination is not just inspiration, it is also belief. This is not belief for belief's sake; it is the holding space so that which is a seed has the chance to come to life.

Gift

Imagination gives us a chance to transcend the limits that confront our daily lived realities. This is not mere fantasy. Fantasy is an important expression of creativity and allows us to build out for ourselves something we may need/desire but do not yet have.

It is important but fantasizing is to the imagination what whistling is to singing. It is the same family of skills, but with totally different abilities to make music. Imagination gifts us with knowledge that is not yet at hand, it provides us with a new way of understanding the facts, people, and problems before us. Engaging imagination as a gift is an extension of the discipline and sacred praxis that some of what we know comes to us instead of being grasped by us. It offers an orientation of openness, permeability, and receiving that in turn can center our work in gratitude and curiosity.



8th Day's Good Friday Walk for Justice was an annual act of imagination. We gathered with our partners to ask them to journey with us as we said both what was wrong and what was desired, what was needed and what was a vision of our best hope centered imaginings. Centering this public witness in the Gospel story of the political execution of Jesus of Nazareth asked each of those gathered to consider for themselves what made this Jewish activist willing to die. It was not just the facts of his day; he knew well the despair of his people. It was his deeply held belief that justice was a constitutive gift to all of creation and when it was not visible, you struggled to make it visible, never mistaking your own limited view of justice as the view of justice. He believed in a justice that was denied to his people, he believed in an expression of Jewish faith not practiced by the religious authorities, and he believed in a form of community not yet realized among his own folks. He lived between what he could name and what he could "hear breathing" and from that incomplete view, committed to realizing his own deepest imaginings.

Wherever Two or Three Are Gathered: Living As Community

By Erin Cox

I first came to 8th Day as an intern in 2007 as part of Loyola University's Masters in Social Justice Program. The welcoming and open nature of the staff struck me. I was introduced to 8th Day's non-hierarchical model which encourages communal involvement in all aspects of the work; the use of this model reflects the commitment of the Center to the ideals of inclusiveness, equality, and respectful relationship. Importantly, no one person is allowed to dominate any of the processes at the Center; relationships are rooted in patience, love, and respect for all members of the community. It is these ideals that have sustained 8th Day through 44 years of service.

8th Day's values of community and relationship challenge the notions that change comes from an isolated hero. A quote from Ella Baker, a prominent social justice activist, helps describe this idea: "You didn't see me on television, you didn't see news stories about me. The kind of role that I tried to play was to pick up the pieces or put together pieces out of which I hoped organization might come. My theory is strong people don't need strong leaders." 8th Day's model of collective participation is in opposition to the cultural norm of one prominent, charismatic individual leading an organization or movement. 8th Day has no CEO or executive director. Rather, 8th

Day's flat, nonhierarchical model has been intentionally instituted to avoid the type of "lone hero" that only disempowers the very people needed to build a formidable movement.

The Center committed itself to the values of community and just relationships in its internal processes and then attempted to bring these values to partnering coalitions and organizations.

Just relationships at 8th Day are formed through time and effort. The Center recognizes these relationships are important in sustaining movements and personal well-being in everyday life. Justice work can be difficult with many pressing issues and demands, in addition to the long hours it takes to push movements forward. 8th Day's value of community responded to the demanding work of systemic change by taking time to be together. The Center literally planned its work around community; engaging staff retreats to plan work inside a container of community building activities. These retreats served as

time to spend together outside of the office to mold relationships and learn from one another. Similarly, the bonds of 8th Day staff were made stronger by taking time to eat lunch together every day, celebrate holidays and milestones in members' daily lives, and support one another during hard times. I benefited from the loving nature of 8th Day's community when my father passed away suddenly from a heart attack 7 years ago while I was working at 8th Day. The staff lovingly supported me as I dealt with this loss. I don't think I would have been able to make it through that time without the compassionate support of the 8th Day community. It is something for which I will be forever grateful and it is but one example of the incredible community that 8th Day has provided over the years.

In my time at 8th Day, I experienced the Center as a crucial support network for many coalitions, projects, and movements. From SOA Watch to anti-war coalition work to the Women-Church groups; 8th Day staff members were consistent in approaching their work in a way that puts the values of community and just relationships at the forefront. These movements and many others

have benefited from the support of 8th Day. No movement or coalition can stand alone without the support of many hands that make justice work possible. Historically, movements have had no means of changing oppressive systems without the backing of many community members who organize to create the justice they want to see in the world. This is where the value of 8th Day is very clear. The Center committed itself to the values of community and just relationships in its internal processes and then attempted to bring these values to partnering coalitions and organizations. It is an example of working toward wider goals in a way that is consistent with one's core values. It is recognizing that the process is as important as (or maybe even more important than) the end goal on any particular project.

As 8th Day closes, it is an encouragement to each of us to continue to emulate these core values in its work. Community cannot be seen as the thing we get to when everything has been won; instead it must be the daily praxis we honor as we struggle for the transformations our world needs. In this discipline we ensure that we are indeed creating new ways of being that reflect our deepest hopes for radical change.



Power Concedes Nothing Without a Demand: the Praxis of Dissent

By Matthew Johnson

In 1963 from a Birmingham jail cell, Dr. Martin Luther King Jr. wrote in defense of his work. He stated plainly, that “injustice anywhere is a threat to justice everywhere.” Dr. King was in Birmingham to campaign against racial segregation by marching, picketing, and sitting-in at segregated establishments. The campaign used the strategy of deliberately breaking the law to show resistance to an unjust system and to expose the injustice that the system created and maintained. King’s critics accused him of inflaming tensions and provoking violent reactions. Yet he stood firm and defended the movement, arguing that the injustice of racism must be confronted and exposed. That is, we cannot sit passively and ignore injustice and hope it will go away. King said we must act with love and confront injustice directly.

There has always been a strain of the Christian tradition that has responded to suffering with charity. However, since 1974, 8th Day Center for Justice has called us to look at suffering from a

If we want to create a world that is built on the foundations of equality, peace, and justice, then we have to fight for it. We have to confront the powerful who benefit from injustice and demand the changes we want to see.

systemic point of view and to respond with justice. This means that homelessness, economic inequality, and even wars are not simply unavoidable and happenstance occurrences, they are the by-products of systems which have been created and maintained by powerful people. The liberation tradition teaches us that if we change the systems, we can eliminate those evils.

Frederick Douglass told us, “Power concedes nothing without a demand. It never did and it never will.” That is why struggle is necessary. If we want to create a world that is built on the foundations of equality, peace, and justice, then we have to fight for it. We have to confront the powerful who benefit from injustice and demand the changes we want to see. More importantly, we have to be willing to engage in this struggle even when it is a difficult thing for us to do.

The gospel tradition reminds us of the importance of sacrifice. Jesus carried his cross, and in the end was willing to die on the cross. So must we be willing to sacrifice in our lifetimes to give birth to a better world.

For over forty years, 8th Day Center for Justice has demanded justice through both word and action. The staff and friends of 8th Day Center for Justice have consistently engaged in dissent as a key inheritance of the Christian and resistance traditions and as an important strategy for changing systems and expressing solidarity.

They put their bodies on the line for justice when they blocked traffic with Chicago Public Schools employees seeking a halt to the racist closure of south and west side schools. As the city claimed a need for shared sacrifice, while they balanced the budget on the backs of the poor, staff of 8th Day broke the law to expose the injustice of depriving students of color a quality education.

They put their bodies on the line at the School of the Americas (SOA) in Fort Benning, demanding a change to U.S. military intervention in Latin America. Standing with thousands, they disobeyed the federal law that prohibits protesting on military bases and instead “crossed the line” to honor

the thousands tortured, killed, and disappeared by the SOA while demanding an end to U.S. imperialism.

They put their relationships and reputation on the line for equality when they stood against injustices being committed by the Catholic Church. The faithful and committed staff of 8th Day, have denounced injustices practiced and preached in their own Church. In 2011, as Father Roy Bourgeois was being threatened with expulsion from the priesthood for supporting women's ordination, 8th Day defended him. The Center confronted the misogyny of excluding women from their priestly calling by hosting a screening of *Pink Smoke Over The Vatican*, a documentary in support of women's ordination.

Despite pressure from the Archdiocese resulting in the loss of sponsorship from some religious communities, 8th Day demanded justice within the Catholic Church.

They have joined with the homeless, locked-out union workers, victims of police violence, survivors of torture from around the world, school teachers and students, folks losing health care, food stamps, and housing, and so many more who knew from their own lived wisdom it is not a luxury to dissent, it is a vital engagement of humanity and love on the path toward transformation.



Over the decades, it would have been easy for 8th Day to take a quieter path. They could have tried to work within the system, to cooperate, to be complacent, and to simply pray without action. It may well have been easier to simply mourn for the victims of 9/11 without demanding justice for the victims of the war in Afghanistan. It would probably have been acceptable to many to merely issue a statement in support of public education without risking arrest. It most certainly would have been an easier path to only privately support the Catholic women who feel called to serve as priests. However, the prophet Amos tells us that God does not simply want our words, she wants justice and she wants love. 8th Day staff have chosen the far more difficult path. They have chosen resistance. They have chosen disobedience. They have chosen love.

Guiding Principles

By 8th Day Staff

The following principles served as guiding lights to 8th Day, rooting our work and challenging our hearts.

Solidarity: 8th Day owes a deep debt to the many ancestors who went before us in too many social movements to count, whose wisdoms told them ethical relationships are a necessity. The belief that what happens to another happens to me is the lifeblood of challenging oppressive systems while modeling new ways of being. Solidarity is at the heart of mutuality and fosters generative relationships that ensure shared opportunity and shared risk. Solidarity takes seriously the words of Rev. Dr. King, “Injustice anywhere is a threat to justice everywhere.”

Orientation to Love: The built-in inhumanities of capitalist patriarchal systems put us daily in the position of witnessing losses of dignity, safety, rights, and even life. It is tempting to distance oneself from the pain of this onslaught through a thickening of the skin that privileges more of a cynical shrugging than an embrace of what is broken. An orientation to love is a commitment to engaging empathy over numbing or cynicism on the journey of transforming injustice. It also says love matters, it is powerful, and it is not limited to the narrow strictures of romance or family alone. It is said best in 1 Corinthians (13:3-8), “Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails.”

Speaking Truth to Power: 8th Day’s central purpose was to be an “alternative voice to oppressive systems”. Centering voice in our mission meant our integrity as an organization would be defined as much by what we said as what we did. This may seem self-evident but more often than not there is a gap between word and deed; consider religious institutions who preach God’s love while supporting policies that enact the opposite.

Confronting power, including the people who hold roles of power, is not to dehumanize those on the other side of the power equation. It is a calling in as much as calling out; a recognition that to create the beloved community requires rooting ourselves in truth which can then manifest in ethical action. It is a rebuke of the notion that silence is neutrality instead of complicity and opens the door for comprehensive transformation.

Co-Constructing Knowledge: Solidarity, love, and speaking truth to power thrive best when seen through a lens of co-construction. No one of us holds all the knowledge, experience or insight to transform unjust systems of power. We need one another as companions who are free to teach, challenge, grow, and imagine in a symbiotic network committed to dignity, compassion, and transformation. 8th Day believed that to be an ethical partner in creating change we must show up ready to be transformed ourselves by other’s insights, fears, passions and wisdoms. Together, never alone, can we co-construct the epistemologies, methodologies, and visions necessary to create new ways forward.

Intersectionality: 8th Day is deeply indebted to many feminists of color whose radical work informed our own understandings of privilege, power, and oppression as well as resistance and revolution. Kimberlè Crenshaw writes, “Intersectionality is an analytic framework which attempts to identify how interlocking systems of power impact those who are most marginalized in society. Intersectionality considers that the various forms of what it sees as social stratification, such as class, race, sexual orientation, age, disability and gender, do not exist separately from each other but are complexly interwoven.” Oppressions flatten identities into monoliths to avoid full accountability. To be in solidarity with oppressed communities means we cannot also reproduce the fallacy that identities are singular. Intersectionality is a vital step toward full justice with full peace.

Contributors



Erin Cox: Erin first came to 8th Day Center as an intern and then became a staff member. Erin now lives and works in West Virginia where she continues to be a presence for justice. Erin is very grateful for all she learned in her time at the Center.



Elizabeth Deligio: Liz has been on staff at 8th Day for thirteen years. Liz is very grateful for all she learned and was given in her time at the Center.



Sr. Kathleen Desautels, SP: Kathleen has represented the Sisters of Providence of St. Mary-of-the-Woods, IN on 8th Day Staff since 1986. Her passion for addressing systemic injustices is rooted in life learning from the people most affected by economic, political and gender inequalities especially by participating in human rights delegations to many developing countries in Central/South America, and Iraq. While at 8th Day, she has enjoyed learning and facilitating social justice and nonviolent processes with many of its supporting Religious Congregations.



Christopher Eagan: Chris came to 8th Day as a MAGIS intern and then joined the Center as a staff. Chris now works for a research organization and is still a presence for justice and community in Chicago. Chris credits 8th Day for giving him the skills he needed to practice to social justice in the world.



Sr. Mary Kay Flanigan, OSF: Mary Kay represents the Franciscans of Rochester, MN at 8th Day Center. Her academic background includes a Master of Social Work degree from Loyola University Chicago, and a degree in Education from Eastern Michigan College of Education. Mary Kay has extensive experience in juvenile education and urban ministry. In her free time, Mary Kay enjoys reading mysteries and spiritual books, camping and canoeing, and spending time with relatives and friends.



Matthew Johnson: Matt is, among other things, an activist from Chicago, Illinois. He earned a Bachelor of Arts degree in Theology and Peace Studies from Loyola University Chicago in 2006. He also earned a Master of Arts degree in Social Justice in 2010. Matt has been honored to be a part of the 8th Day Center family for many years as an event participant, a full-time volunteer, a contractor, a publication contributor, and a member of the Young Adult Council.



Diann L. Neu, D.Min: Diann is co-founder and co-director of the Women's Alliance for Theology, Ethics, and Ritual (WATER) in Silver Spring MD, and a Providence Associate of St. Mary-of-the-Woods IN. She is a feminist liturgist, spiritual director, and licensed psychotherapist specializing in the intersection of feminism, spirituality, and justice. Dr. Neu holds a Doctor of Ministry in International Feminist Theology from San Francisco Theological Seminary, a Master of Divinity and a Master of Sacred Theology from The Jesuit School of Theology at Berkeley, and a Master in Clinical Social Work from The Catholic University of America in Washington, DC. Diann designs and celebrates liturgies for national and international conferences and retreats, as well as for her women-church and WATER communities in Greater Washington DC. She has published numerous books and articles. Her recent collection is *Providence Prayers* (WATERworks Press, 2017).



Mary Ellen Madden: Mary Ellen worked at 8th Day from 2011-2017 representing the Sisters of Charity, BVM. She now lives in Cleveland where she enjoys exploring restaurants, music venues, and seeking opportunities for community and justice work on the shores of Lake Erie. She is deeply grateful for everything that she learned as part of the 8th Day community.



Sr. Dorothy Pagosa, SSJ-TOSF: Dorothy represents the Sisters of St. Joseph of the Third Order of St. Francis as Director for Social Justice. She has concentrated on issues of poverty, human rights, immigration, eco-justice, and corporate accountability. Dorothy has a degree in Business Administration and some advanced studies in Religious Education.

8th Day Center for Justice
205 W. Monroe St. Suite 500
Chicago, IL 60606-5062

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*"All the rivers run into the sea but the sea is not full;
To the place the streams come from, there they return again...
What has been will be again, what has been done will be done again."*
Ecclesiastes: 1:7, 9